

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Frowned [*he*] and [*he*] diverted[1].	عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾
2. That came (*to*) him the *a'ama* (*blind-man*).	أَن جَآءَهُ ٱلۡأَعۡمَىٰ ﴿٢﴾
3. And what *youdreyka* (*profoundly causes you*[g] *to know*) *la'alla* (*craving currently unavailable deed that/perhaps*) he *yazzakka*[2] (*he: iteratively purifies/exculpates/befits him self*).	وَمَا يُدۡرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾
4. Or *yadhdhakkaro* ([*he*] *repetitively-reminisce*), so benefits him the reminiscence/remembrance[w3].	أَوۡ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكۡرَىٰٓ ﴿٤﴾
5. As-to whom[p] *istaghna*[4] ([*he*] *affirmed his richness*).	أَمَّا مَنِ ٱسۡتَغۡنَىٰ ﴿٥﴾
6. So you[s] (*are*) for him *tassadda*[5] (*tend*).	فَأَنتَ لَهُۥ تَصَدَّىٰ ﴿٦﴾
7. And not on you[g] that not *yazzakka*[6] (*he: iteratively purifies/exculpates/befits/suits him self*).	وَمَا عَلَيۡكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾
8. And as-to whom[p] [*he*] came (*to*) you[g] treading[7].	وَأَمَّا مَن جَآءَكَ يَسۡعَىٰ ﴿٨﴾
9. While he *yakhsha* (*reverently-fears*).	وَهُوَ يَخۡشَىٰ ﴿٩﴾
10. So you[s] (*are*) *a'n* (*regarding*) him *talahha* ([*you*[s]] *entertainingly-distract*).	فَأَنتَ عَنۡهُ تَلَهَّىٰ ﴿١٠﴾
11. Not-at-all;[8] verily it[w] (*is*) a reminder[w9].	كَلَّآ إِنَّهَا تَذۡكِرَةٞ ﴿١١﴾
12. So whoever [*he*] willed, [*he*] remembered Him/it[x].	فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾
13. In writs *mukarrama'ten*[w] (*highly hospitable and honored*)[w].	فِي صُحُفٖ مُّكَرَّمَةٖ ﴿١٣﴾
14. *Marfo'a'ten*[w] (*loftily placed*)[w] *muttahhara'ten*[w] (*had been purged*)[w].	مَّرۡفُوعَةٖ مُّطَهَّرَةِۭ ﴿١٤﴾
15. By hands[w] (*of*) *safara'ten*[10] (*scribers, messengers, journeyers*).	بِأَيۡدِي سَفَرَةٖ ﴿١٥﴾
16. *Ke'ra'men* (*bounty-givers and honor bestowers*) *barara'ten*[11] (*works beyond duty, being all around beautiful*).	كِرَامِۭ بَرَرَةٖ ﴿١٦﴾

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[1] In this case: "diverted" *his face*, i.e. in reference to the Prophet (SAWS)!

[2] The word "**يزّكّى**" means, and Allah is knowinger, [*he*] *exculpates, befits/suits himself*! See **السان** and **التفاسير**!

[3] The word "**ذكرى**" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

[4] The word "**استغنى**" = "**أكّد مغناته و أظهرها**" meaning he *affirmed/showed* his *richness*! See **اللبيب مغني**!

[5] The word "**تصدّى**" = "*tassadda*," according to "**اللسان**" meaning made himself to come across another's way looking at him and humbly requesting him some thing!" I could not find a "proper" word in English to correspond to "**تصدّى**" *per se*, so I chose "*attend*!" Because in my judgment the Prophet (SAWS) was *going out of his way*, as he *normally* does, to *convince* other to *save them by inviting to Islam*!

[6] See footnote 6376 above regarding "**يزّكّى**"!

[7] The word "**سعى**" has *several* meanings, *depending on the context*: (1) "**بمعى عدا دون الشّد**," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "**بمعنى مشى أو مضى**," i.e. treaded = walk on, over, or along, as in *this context*; (3) "**عمل باجتهاد**," = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "**بمعنى قصد**" intentionally treaded! When "**سعى**" in the sense of "striding" it is made transitive by "**إلى**" and when it is in the sense of "work" then it is made transitive by "**الام!**" See **اللسان**, and **البصائر**!

[8] The word "**كلا**" is an article of negation particularized for deterrence and prevention!

[9] The word "**التذكرة**" means *that which reminds* or *by which one is reminded*! See **البصائر**!

[10] The word "*safarah*" = "**سفَرَة**," has at least *three* distinct meanings: (1) (angel) *scribers*, (2) *messengers*, (3) *journeyers*! Example of the last the *Hadeeth* when he (SAWS) said to *Makka* people: "**يا أهل البلد صلّوا أربعا فأنّا سفْرٌ!**"

17. (*Had been*) killed[12] the mankind what[13] an ingrate he (*is*).	قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ١٧
18. Of what thing [*He*] created him.	مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ١٨
19. Of a *nutfa'ten* (*sperm-drop*[w])[14] [*He*] created him then [*He*] fated him.	مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ١٩
20. Afterwards the path *yassaraho* ([*He*] *made it easy for him*).	ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ٢٠
21. Afterwards [*He*] deadened him; then [*He*] entombed him.	ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ٢١
22. Afterwards, if [*He*] willed [*He*] resurrected him.	ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ٢٢
23. Not-at-all,[15] *lamma* (*not yet*)[16] finished [*he*] what [*He*] commanded him.	كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ٢٣
24. So let look the mankind to his *tta'aame*[x] (*wheat/-edible/food-grains*)[x].	فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ٢٤
25. We surely *ssabbabna* (*We descended/poured*) the water *ssaban*[17] (*sure descending/pouring*).	أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ٢٥
26. Afterwards We split the Earth[w] *shaqqan*[18] (*sure a splitting*).	ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ٢٦
27. Then We sprouted in it[w] grains[w].	فَأَنۢبَتْنَا فِيهَا حَبًّا ٢٧
28. And grapes[19] and *qadhban*[20] (*clove/alfalfa/freshly-/lopped-sprout*).	وَعِنَبًا وَقَضْبًا ٢٨
29. And olives and date-palms[w].	وَزَيْتُونًا وَنَخْلًا ٢٩
30. And *hada'eqa* (*walled-parks*)[w21] *ghulban* (*thicks*).	وَحَدَآئِقَ غُلْبًا ٣٠
31. And a fruit[w22] and an herbage.	وَفَٰكِهَةً وَأَبًّا ٣١
32. A *mata'an*[23] (*resource for a transitory worldly delight*) for you[b] and your[n] *an'aam*[w] (*camels/cows/sheep/and goats*)[w].	مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ٣٢
33. So if came[w] The *Sakhkhato*[w] (*ear splitting bang*)[w].	فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ٣٣
34. Day flees the *mar'o*[24] (*mature/perfect manliness possessor*) from his brother.	يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ٣٤

[11] The word "بررة" is stronger than "أبرار!" As "بررة" is plural for "بَرّ" and "أبرار" plural for "بارّ!" And clearly "بَرّ" is much more *extensive*! That is why the *angels are particularized* for "بررة!" See الراغب!

[12] The word "قُتِلَ" *constructed* in the *passive*, means: *be cursed he*!

[13] The particle "ما" in "ما أكفره" is "ما التعجبية" = "what/how!" See إعراب القرآن، لمحمود صافي!

[14] The word "نطفة" in the text has at lest *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*! Clearly, and Allah knows best, here "نطفة" is the male semen!

[15] See footnote 8 above regarding "كلا!"

[16] The particle "لمّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! It *also* could mean a particle of exception, i.e.: "*except*!" See مغني اللبيب and القرطبي!

[17] The word "صباً" is an *infinitive noun* for *intensity*, so "*sure*" is used for such *intensity*! See اعراب القرآن، محمود صافي!

[18] Ibid, only for "شقا!"

[19] Invariably throughout the Qur'an when the reference is made to "الأعناب" the mention of for example the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "الكرم," *never ever* comes the mention of the "*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*!" In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "العنب" as "الكرم," because surely the "الكرم" *is the Muslim*! And in another narration: verily only that "الكرم" *is the heart of the believer*! See نزهة المتقين؛ شرح رياض الصالحين! Refer to the *attached* list of *References*.

[20] The word "قضبا" translated as "*clove*" but it could also mean "*alfalfa*!' Also in اللسان "القضب" is that which is eaten as *freshly lopped sprouts*! In other words, all the aforementioned three could apply!

[21] The word park needs to be walled to be called "حديقة," see اللسان!

[22] The word "فاكهة" = "*fruit*" in Arabic is *feminine-gender*! So it and *its qualifier adjective* are *feminized* by the *superscript*[w]!

[23] The word "متاع" = "*mata'an*" is rooted in the word "مَتَّع," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See the *lexicon* attached to this *Translation* for elaboration!

[24] See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, و the human = اللسان, و the person = الشخص, و the *mar'o* = المرء, being the *mature/perfect manliness possessor*! Although in English the word

35. And his mother and his father.	وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾
36. And his she-companion/she-consort and his sons.	وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾
37. For every a *emre'en*[25] (*mature/perfect manliness possessor*) of them then-day (*is*) an affair enriching[26] him.	لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾
38. Faces then-day (*are*) *musferaton* (*illuminators/resplendent*)[w].	وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾
39. Laughers[w] *mustabshe'raton* (*pleasant-tidings-affirmers*[w]).	ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾
40. And faces then-day on it[w] (*is*) *ghabaraton*[27] (*ever-dustiness*[w]).	وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾
41. Overburdens it[w] (*is*) *qataraton*[28] (*black-dust*[w]).	تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾
42. Those, they (*are*) the unbelievers[w] the *fajara'te*[w29] (*religious-cover-rippers*)[w].	أُوْلَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾

"*one*" seems to be an acceptable *approximation* for "المرء," the *Lexicon* explains why we cannot use this seemingly *acceptable* way!

[25] See footnote 24 above regarding المـــــــرأ!

[26] That is fully engrossing him!

[27] The word "غبرة" as in اللتاج, is "(تردد الرهج (أي الغبار," constant or ever appearance of dust!

[28] The word "قترة" is black dust! See اللتاج!

[29] The word "فجرة" plural for "فاجر"= "*ripper of religious cover*," as the religious cover prohibits or prevents its wearer from committing crimes in the open! So when the ripper of religious cover rips off such a cover he *exceeds* the bounds! See the word: "فاجر" inالراغب!"